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The CHRISTIAN CENTURY

Published Weekly

President Truman's 12 Points

An Editorial

Should Missions Return to Japan?

By T. T. Brumbaugh

How Science Threatens Peace

By Samuel W. Marble

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In This Issue

SAMUEL W. MARBLE

is associated with the task of training workers for relief and rehabilitation in the war-torn countries of Europe. He was formerly a member of the faculty of the school of citizenship of Syracuse University, Syracuse, N. Y. He later served in the school of international administration at Columbia University. He writes frequently for the American periodical press. His latest article in The Christian Century, "What Has Happened to UNRRA?" appeared in our issue of February 21, 1945.

T. T. BRUMBAUGH

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Note

This is the last of four condensed issues of The Christian Century. With its appearance we catch up with the regular schedule of weekly publication interrupted by the recent strike in union printing plants in Chicago. Next week we will return to normal publishing operations, with a full-sized paper that will include the November Survey of Books.

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Contents

Editorial

Editorial Paragraphs 1227
Mr. Truman's Twelve Points 1228

Contributed Articles

How Science Threatens Peace, by Samuel W. Marble 1230

Should Missions Return to Japan? by T. T. Brumbaugh 1231

Books 1233

News of the Christian World

Spain 1234
Los Angeles 1234
England 1234
New York 1236
Australia 1236
Chicago 1237
Philippines 1238

Current Feature Films 1239

Calendar of Coming Events

Nov. 7. Methodist Crusade for Evangelism, Reading, Pa.
Nov. 7. Baptist Christian Life Crusade, Downingtown, Pa.
Nov. 7-11. Baltimore Friends Yearly Meeting, Baltimore.
Nov. 8. Baptist Christian Life Crusade, Scranton, Pa.
Nov. 9. Baptist Christian Life Crusade, Wilkes-Barre, Pa.
Nov. 9. Baptist Christian Life Crusade, Lancaster, Pa.
Nov. 10, 11. American Federation of Lutheran Brotherhoods, Cleveland, O.
Nov. 11. Chicago Sunday Evening Club; Abba Hillel Silver, speaker.
Nov. 11. Ford Hall Forum, Boston; Will Durant, speaker.
Nov. 11. Charles Street Forum, Boston; Edgar S. Brightman, speaker.
Nov. 11. Men and Missions Sunday.
Nov. 11-17. Children's Book Week.
Nov. 11-17. National Education Week.
Nov. 11-18. "Youth Marches," Christian Endeavor campaign, Detroit, Mich.
Nov. 12. Temple School of Religion, Chicago; Frank McCulloch, speaker.
Nov. 12. State Council of Churches Laymen's Dinner, Boston, Mass.
Nov. 12. Baptist Christian Life Crusade, Herrick Center, Pa.
Nov. 13. Baptist Christian Life Crusade, Troy, Pa.
Nov. 13-15. Virginia Disciples Convention, Strasburg.
Nov. 15. Baptist Christian Life Crusade, Williamsport and Hollidaysburg, Pa.
Nov. 13-17. Annual Rural Life Conference. Historic Peace Churches, Wilmington, O.
Nov. 16. Baptist Christian Life Crusade, Punxsutawney, Pa.
Nov. 18-Dec. 2. National United Church Canvass.
Nov. 20. Executive Committee, Federal Council of Churches, New York.
Nov. 21-Dec. 23. Worldwide Bible Reading.
Nov. 22. Thanksgiving Day.
Nov. 22-24. National Council for the Social Studies, Milwaukee, Wis.
Nov. 27. Semi-Annual Meeting, City Auxiliary, American Mission to Lepers, Washington, D. C.
Nov. 28. Institute on Purchasing Power and Full Employment, Roosevelt College, Chicago; Mordecai Ezekiel, speaker.
Dec. 3. Institute on Purchasing Power and Full Employment, Roosevelt College, Chicago; Horace M. Kallen, speaker.
Dec. 4, 5. Advisory Council, American Bible Society, New York.
Dec. 7. National Planning Conference, Washington, D. C.
Dec. 9. Universal Bible Sunday.
Dec. 19. Tenth Anniversary, Chicago Round Table of Christians and Jews, Hotel Continental, Chicago; Arthur Compton, speakr
Jan. 11. Institute on Purchasing Power and Full Employment, Roosevelt College, Chicago; Harland M. Allen, speaker.
Jan. 27-29. "Youth Marches," Christian Endeavor campaign, Portland, Me.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LXII CHICAGO, NOVEMBER 7, 1945 NUMBER 45

EDITORIAL

NO ONE needs to be told that the situation in Palestine has grown very grave. The demand for revocation of the British white paper, so that Jewish immigration may be resumed on a large scale, has brought a corresponding set of demands from the newly formed Arab League and King Ibn Saud which threaten all sorts of trouble in that part of the Near East. At the same time, the revelation of the correspondence between President Roosevelt and Ibn Saud has left large numbers of Jews with a suspicion that they are being treated to a particularly noisome form of runaround. As they are. But so are the Arabs. In these circumstances it is not surprising that Christian bodies with an interest in the future of the Holy Land should feel impelled to issue statements on this new crisis. But unless they have more to say than the Foreign Missions Conference, whose resolution is reported on page 1236 of this issue, they had better remain silent. The F.M.C., according to our correspondent, declared that (1) the rescue of European Jews is a matter separate from the welfare of Palestine; (2) the primary aim should be development of friendly relations; (3) account should be taken of religious sensibilities and the general welfare; (4) the legitimate expectations of both parties should, as far as possible, be realized; (5) the rights of all should be safeguarded. One wonders why the declaration did not come boldly out for honesty as the best policy, the value of a stitch in time in saving nine, and the affirmation that a boy's best friend is his mother.

Idle Talk on Palestine

Repudiate Slur On Chaplains

IS THE PROTESTANT chaplain to become the target for wholesale mudslinging after this war, as the Y.M.C.A. was after the last? Is the Roman Catholic chaplain to be protected from criticism by a barrage of commendatory publicity, as were the Knights of Columbus in 1919? The answers to these questions are not yet clear, but recent developments raise the point. One of these was the exploitation by newspapers of some offhand remarks made to a Virginia women's club by Harry Vaughan, a hitherto obscure Missourian who is now President Truman's military aide. General Vaughan was quoted as saying that the Roman Catholic Church chooses its "best men" for the chaplaincy but added that "it is different with the Protestant Church." He declared that a Protestant candidate for the chaplaincy frequently "does not have a church at the moment or is willing to go on a vacation for about three years." When this slur against 8,000 Protestant chaplains appeared, officials of the General Commission on Army and Navy Chaplains protested to President Truman. Nothing happened. Now the commission has lodged with both President Truman and General Vaughan a formal request for "an official repudiation." We hope the commission will press this demand until General Vaughan apologizes or President Truman asks for his resignation. Now that the commission has at last abandoned its usual timidity in the face of authority, it should receive the full support of the Protestant churches. This support should not only make President Truman understand that the churches refuse to sit quietly by while Protestant chaplains are subjected to unwarranted attacks, but it should make plain its intention of strengthening the General Commission itself.

Strengthen the Chaplaincy Commission!

IRRESPONSIBLE individuals who are not inhibited by scruples or information feel that they can attack the Protestant chaplaincy with impunity because the agency which is responsible for its welfare is weak and ineffective. For this the denominations have only themselves to blame. They have forced the General Commission on Army and Navy Chaplains to limp along on a budget which would be inadequate for a medium-sized city church. With this the commission must try to serve the needs of 8,000 men scattered over the face of the

globe. In contrast, the Roman Catholic Church has developed a military ordinariate staffed with numerous experienced men who devote their full time to looking after the interests of less than half as many chaplains. Recently William R. Arnold, former chief of chaplains of the army, retired from that position with the rank of major general. Immediately the Roman Catholic Church raised him to the bishopric and assigned him to the military diocese. He will therefore continue to devote his energies to the service of Catholic chaplains. The fact that he is invested with high rank in both his military and his ecclesiastical connections, no less than his long experience in the armed forces, will make him extremely effective in that capacity. There is nothing in this to which Protestants should take exception, but the episode provides food for thought for those who are willing to learn. We are not for a moment prepared to admit that, man for man, Protestant chaplains are one whit less competent than Catholic chaplains. Whatever deficiencies exist in the Protestant chaplaincy can be directly traced to the ineffectiveness of the General Commission, and through that to the denominations themselves. Not until the churches are ready to give the commission an adequate budget, to relate it to the cooperative life of Protestantism and to invest it with experienced and able leadership will the Protestant chaplain receive the recognition and the defense against calumny to which he is entitled.

Japanese Welcome American Christian Mission

ON OCTOBER 28 the familiar voice of Walter W. Van Kirk was heard broadcasting from Tokyo. The Federal Council secretary and his three colleagues of the American Christian mission had swiftly crossed the wide reaches of the Pacific by plane and had safely arrived in the shattered capital of Japan. Dr. Van Kirk said he could not trust himself to describe the devastation they had seen, but on one point he could speak clearly. Every Japanese Christian they had met received them warmly as members of the world-wide ecumenical church which even war cannot divide. Dr. Van Kirk pictured as one of the most moving experiences of his life a communion service which was held in Reinzaka Church shortly after the mission arrived. Thirty Japanese Christian leaders and the four Americans met to partake of the Lord's Supper together. No bread could be found in Tokyo, but they secured some from United States army rations. The first hymn was "Blest Be the Tie That Binds." It was followed by "Break Thou the Bread of Life." The final hymn, appropriate to Reformation Sunday and to the occasion, was Luther's "A Mighty Fortress Is Our God." Afterward a Japanese Christian leader said this historic reunion was "the happiest day of my life." The American mission was cordially received by Premier Shidehara and three other members of the Japanese cabinet, who expressed themselves as friendly to the re-establishment of relations between Japanese Christianity and that of America. They dined with General MacArthur. The general impressed them with his appreciation of the need for reconciliation and of the part the churches can play in that process. After several weeks of investigation the mission will return to the United States. Then Dr. Van Kirk will report on what he has seen in a series of articles in The Christian Century.

Can Democracy Be Imposed By a Victor's Decree?

CAN democracy successfully be imposed on a hitherto totalitarian country by command of a conqueror? General MacArthur's directives to Baron Shidehara put that issue squarely to the test in Japan. The general, who is acting on orders from our department of state, demands five reforms. These will probably require revision of the Japanese constitution. Nevertheless General MacArthur has told the Japanese premier that they must be put into effect "at the earliest possible date." The first of these reforms is the opening of the franchise to Japanese women. This represents a great step for a country which has had manhood suffrage for so short a time, and has never accorded to women the status they have had in Western countries or even in China. The second requires the state to encourage the organization of labor into unions. This too is a long stride for a nation whose industrial workers have had little experience in the practice of democracy in their economic relationships. The general's orders for the liberalization of education and for the abolition of state supervision of the people's thoughts will necessitate renovation of both the educational and judicial systems. His demand for the democratization of Japan's economic institutions and the breakup of her monopolies suggests that when he has accomplished that feat in Japan he be invited to attempt it in America. Whatever one may think of the immediate practicability of imposing such a program under the present circumstances, it should be hailed as the first clear indication of what we are trying to do in Japan.

Mr. Truman's Twelve Points

WHETHER or not he realizes it, President Truman's Navy Day speech on foreign policy has put the United States on the spot. Early comment on the speech has stressed its warnings to Russia and the colonial powers. Those warnings were important. When the President of the United States says: "We believe that all peoples who are prepared for self-government should be permitted to choose their own form of government by their own freely expressed choice, without interference by any foreign source," and that this "is true in Europe, in Asia, in Africa, as well as in the Western hemisphere," all other governments are bound to take notice. But the people and Congress of the United States need to take notice most of all.

There was nothing particularly new in the President's outline of American foreign policy. Every one of his twelve points was an echo, a reiteration, of something

that had been said before. Any American citizen who has been following the course of this country's international relations knew that the Truman formulation stemmed from these earlier sources:

1. The declaration of "no territorial expansion or selfish advantage" was simply a rewording of Point 1 of the Atlantic Charter.

2. The promise of "the eventual return of sovereign rights and self-government to all peoples who have been deprived of them by force" had been made in Point 3 of the Atlantic Charter.

3. The announcement of no approval for territorial changes "unless they accord with the freely expressed wishes of the people concerned" had been contained in Point 2 of the Atlantic Charter.

4. The proclamation of the right of self-determination for all peoples ready for self-government, which we quoted in full above, stemmed out of Point 3 of the Atlantic Charter.

5. The promise of "peaceful democratic governments of their own free choice" for the defeated states had previously been made at Yalta.

6. The declaration that "we shall refuse to recognize any government imposed upon any nation by the force of any foreign power" is a restatement of the Stimson doctrine, first announced by President Hoover at the time of the Japanese invasion of Manchuria.

7. The policy of freedom of the seas had been announced by the American government in various forms, all the way from the second of President Wilson's Fourteen Points down to Point 7 of the Atlantic Charter.

8. The promise that "all states which are accepted in the society of nations should have access on equal terms to the trade and the raw materials of the world" echoed Point 4 of the Atlantic Charter.

9. The affirmation of a good neighbor policy for all the nations of the Western hemisphere was, of course, simply a reaffirmation of the Hoover-Roosevelt policy.

10. The declaration that "full economic collaboration between all nations, great and small, is essential to . . . freedom from fear and freedom from want" came straight out of Point 4 of the Atlantic Charter and President Roosevelt's "Four Freedoms" speech. (Note, however, that President Truman has dropped the Atlantic Charter promise of these economic aids to "victor or vanquished.")

11. The call for "freedom of expression" and "freedom of religion" came from the "Four Freedoms" speech.

12. The approval of a "United Nations organization composed of all the peace-loving nations of the world who are willing jointly to use force, if necessary to insure peace," was first given official standing when Congress adopted the Fulbright resolution.

It had all been said before—and for that very reason President Truman's reiteration at this time puts an urgent responsibility on the United States. For when these things were said in the past, particularly in the Atlantic Charter and at conferences such as Yalta, a doubting world could —and often did—dismiss or minimize them as no more than war propaganda. Nations at war always announce noble purposes as a means of sustaining war morale; the experienced always subject such promises to heavy discount. But now the United States is no longer at war. Any purposes in the field of foreign policy which it announces now it must be prepared to stand by, to champion incessantly and constructively, or else to stand everywhere condemned as a hypocrite and a deceiver.

And it will not do, after announcing such purposes, for the President or for the nation to attempt to evade responsibility for them by slippery talk about mankind's failure to achieve universal obedience to the Ten Commandments after three thousand years. Such weaseling is especially repellent in a speech otherwise largely devoted to boasting of the unexampled power of the United States. If the United States is as mighty a power as President Truman declared it is and intends to remain, then adoption of any such collection of principles in international affairs as the President proclaimed on Navy Day must have immediate and tremendous effect all over the world. Either that, or the incapacity of the leaders of this mighty government will be revealed, or it will become manifest that these were only more high-sounding words, not intended to be taken seriously.

President Truman's speech, in other words, has brought this nation to a genuine crisis. In the face of all the frustrated human hopes that plague Europe, Asia and Africa today, and will spread from those continents to torment the world tomorrow, the President of the United States has no moral right to make such a speech unless he sees the way by which, without involving his nation in war and without destroying the infant structure of a world society, he can bring effective aid to the peoples to whom he appears to be holding forth such golden hopes. Words alone are no longer enough. Too many words without practical help will lose for the United States its last measure of confidence and good will among the world's exploited peoples.

Pontius Pilate

NOT my best day, not my most glorious hour . . .
Still in the baffling exercise of power,
What if I slay one peasant less or more?
There have been innocents condemned before.
I yielded to the best advice of some—
A little evil that great good might come.
And now the evening closes, and the state
Is still at peace, intact, inviolate.
That this was not *my* guilt well understands
Each onlooker who saw me wash my hands.
—Water! There comes to mind the aqueduct
Which for Jerusalem I did construct.
Now every cistern in the city fills
With living water from the far-off hills,
And thirst is quenched and fevered limbs kept cool.
I may take comfort in my righteous rule.
That gentle voice, that calm, uncringing face
Will be forgotten in a little space,
But the stone vein of lifeblood which I claim
Will be my monument and seal my fame.

EDITH LOVEJOY PIERCE.

How Science Threatens Peace

By Samuel W. Marble

IN HIS informative article in a recent issue of The Christian Century, Richard M. Sutton never got around to answering the question with which he started, "Does science menace peace?" Because so much depends on the answer to this question, an unequivocal statement needs to be made that science not only menaces peace but is threatening to doom the entire culture that has given it root. By "science" is meant not only the body of scientific findings, but also the men who make these discoveries, who use them and without whom there would be no such thing as science as we experience it.

Mr. Sutton is right in pointing out that science in our civilization can be potentially malign or beneficial. However, which has it been? Taking science over the last fifty years and weighing improved health practices against improved bombing methods—and science cannot take credit for one and evade responsibility for the other—it is hard to say whether human beings have suffered more or suffered less as a result of such progress. But if one considers a briefer span of the last ten years, the question is closed tight. Science has brought misery and horror to humanity in massive and unspeakable proportion.

I

There is a reason for this, and that reason is found in the great and ever growing dependence of the scientist on the war-maker. War has become the prime mover of science and technology. As Dr. M. A. Stine of the DuPont firm said in addressing the American chemical industry: "The war is compressing into the space of months scientific developments which without the spur of necessity might have taken half a century to realize."

A dozen distinguished scientists could be quoted to the effect that during five years of war we have made twenty to fifty years of progress. At one time military advancement was dependent on technology. Today that situation seems reversed. Only war can provide the technologist with an unlimited market. Only war can provide him with the colossal resources, the sense of urgency and the opportunity for the immediate application of his findings that are so stimulating to activity.

The growth of science has created increasing industrial efficiency. In our particular society this technological progress results not only in greater production but also in unemployment. Thus far our only sure cure for unemployment is war. Scientific advance in this manner creates a queer kind of determinism of its own that forces the technologist into league with the arms-maker to defend himself against the same unemployment that engulfs others. The situation was humorously illustrated in a *New Yorker* cartoon of a great factory converting from the production of splendid machines of war to the making of little mechanical Mickey Mouses. When the war is past the great drive vanishes. Technology is reduced to a role on a pigmy stage.

The marriage of the scientist and the war-maker is illustrated again in the proposal to set up a new, permanent, government sponsored and financed office of scientific research. We do not know yet precisely what research will be done, although the atomic bomb is offered as Exhibit A why such an agency should be created. What we do know is the functions of government. We know that the peace-loving government of the United States has in the course of its 175 years of history devoted more than 95 per cent of its total income to war purposes. It is reasonable to assume that the findings of governmental research would be used in similar proportion for a similar end.

II

The growth of arms technology and the fusing of science and war-making have been accompanied by an alarming moral decay. Some people will argue that no causal relationship exists between the two processes. They will say that the increase of scientific destruction has not been the cause of our moral degeneration, nor, conversely, has the breakdown of standards encouraged the collaboration of science and war-making. These people will deny that the problem confronting the scientist is a moral one.

Few will deny that the process of degradation has taken place. Anyone who reads Quincy Wright's *Study of War* realizes that each successive modern war registers a new low-water mark in our collective decency. Hanson Baldwin, one of the most reputable military analysts, took occasion to remark on the use of the atom bomb: "The truth is that the United States has sacrificed its moral leadership of the world. Actually the first use of the atomic bomb did not mark the end—it is to be hoped the temporary end—of that leadership. The mass bombing of European cities, miscalled 'precision' bombing but actually area bombing in its effects, was just as terrible for the civilian men, women and children killed and wounded as for those blasted by the atomic bomb."

In a brilliant analysis to which the author is indebted, Major General J. F. C. Fuller, writing in the July-August 1945 issue of *Army Ordnance*, the trade magazine of the arms-maker, comments in similar vein: "A decreasing moral sense has steadily kept pace with the growth of armament; for as explosives have gone up, morality has gone down. Treaties are now scraps of paper; war aims are weathercocks which change with each political breeze; pledged words are sugared lies; honor between allies, veiled deceit; and obligations toward neutrals, implements of betrayal. Allies change sides, enemies become friends and friends become enemies, and the leaders of the opposing nations bawl at each other like fishwives, until war dissolves into a howling pandemonium in which every kind of atrocity is applauded when committed against the enemy and execrated when perpetrated by him."

Mr. Sutton feels that the blame for this evil state of

affairs should be placed on the people. His indictment is reminiscent of President Truman's protest that the responsibility for Pearl Harbor rests on the 130,000,000 Americans. Both charges up to a point are true. The average person is guilty of ignorance and indifference—two traits born in part of the compulsion placed on the worker to concentrate on winning bed and board in a competitive society.

But beyond a certain point there is something shameless in trying to hang the blame on the people. All human beings may share in it, but certainly they are not equally responsible, and it may be that the failure of a few individuals has been decisive. The scientist may claim that he is no different from other people, but he cannot escape the fact that millions of men, whether for good or for ill, have had to take the consequence of his acts and his decisions, and particularly is this true when his findings are transmitted directly to their legatees through the awful power of the military.

As a Quaker, Mr. Sutton contends quite rightly that there can be no solution until men have more love in their hearts and begin to place reliance on spiritual powers rather than on violence and armed might. Yet Mr. Sutton has seen fellow Quakers, who have the heritage of three hundred years of this Friendly tradition, go into laboratories and workshops to make enormous contributions to the atomic bomb, to make a living at the cost of someone else's dying, to make profits that can literally be computed at so much per grisly corpse at Hiroshima.

This is not to call in question the good will of these men. It is to point out that whether they labored with love in their hearts or with black hate, whether they regretted every act or were able to quip with Admiral "Bull" Halsey that Japanese was rapidly becoming the language of hell, in either case the end product that reached the children of Hiroshima was exactly the same. So monstrous has become the blended tyranny of war and science that the deeds of good men with clean hearts are made indistinguishable from the harvest of the basest animal passions known.

III

To say that men must have love in their hearts is to speak truth; but it is to give only half an answer. What remains is to require that men be responsive to love, and that their behavior be guided by it and be an expression of it. As scientists now move at the behest of the arms-maker, so they must come to respond to the spirit of fraternity. They cannot do both. Nor is it a question of the "freedom of science," for apparently our technological development awaits a moving force. Our researcher is confronted with a moral issue in which it is his to choose violence or brotherhood.

It is to the eternal credit of the Society of Friends that at least one of the four great physicists who refused the request of the Anglo-American powers to collaborate on the atomic bomb was a Quaker, for these four men took a first courageous stand in breaking the fetters that have shackled science to the wheels of war. Their silent emancipation proclamation struck at a slavery more fearfully degrading than any this world has ever known.

There were less renowned Quakers, and other friends of mankind, who refused to go to their work-benches and blindly turn responsibility for their labor over to those Hooten of Harvard calls the "super-apes." In this resolution these men insisted on personal accountability for their deeds. They have blazoned a way that may save us yet. Their sons—if they survive—will rise to call them blessed.

They gave that answer which *Life*, that most secular journal, now discovers to be right: "Our sole safeguard against the very real danger of a reversion to barbarism is the kind of morality which compels the individual conscience, be the group right or wrong. The individual conscience against the atomic bomb? Yes, there is no other way."

Should Missions Return to Japan?

By T. T. Brumbaugh

THE AMERICAN CHURCH is being prepared for the reopening of missionary activity in Japan. One commission is already there to discover what are the prospects of resuming mission relationships with the Japanese Church of Christ. At least two former missionaries are known to have been approved for return to Tokyo to work in collaboration with American occupation forces. Moreover, a news item from Washington suggests that executive and legislative leaders are of the opinion that the revival of missionary endeavor, first by Americans and other Christian workers already there and then by others who may be permitted to go, would constitute a steadying influence in the troubled existence of conquered Japan. This may be the beginning of a movement to encourage the re-education of Japan in the ways of democracy and world peace.

Thus do our American churches find themselves plunged suddenly into almost identically the dilemma which was faced by Japanese Christians when their nation's armies swept victoriously over eastern and central China. It will be recalled that at that time the Japanese churches were asked by the Japanese authorities to join in the militarily inspired process of bringing peace, prosperity and good will to the Chinese masses. This, with little hesitation but with high enthusiasm and no small degree of idealism, the Japanese churches set about doing. With the occupation of Peking, Shanghai and other great Chinese cities, the military government began calling from Japan large numbers of Buddhist and Shinto priests and of the Christian clergy to aid in the process of "pacification" which, for propaganda purposes, corresponded to our American gospel of liberation and democratic reform.

During those years it was not unusual for several of the administrative leaders of the National Christian Council of Japan to be working in China for several months at a time, and scores of the lesser clergy were given longer assignments of missionary endeavor and evangelism in Chinese cities.

Missionaries Following the Flag

As time went on, and especially when it was discovered that Shinto and Buddhism held no appeal for the Chinese, greater emphasis was given to Christian relations with the Chinese churches and with those who were receptive to Christian charity. Both Catholic and Protestant support was readily forthcoming to help establish Japan's "co-prosperity sphere" throughout China. And as it moved deeper into Asia an ever larger number of missionaries followed the flag.

Early in the conquest reports came back frequently and with studied optimism as to the progress made in establishing fellowship with and confidence among those thus served with the gospel of Japanese enlightenment and Christian benevolence. Some very touching stories were related of prayer meetings among Chinese and Japanese Christians in bomb-shattered and poverty-stricken cities. Children were reported as being saved from starvation or a worse fate at the hands of Chinese bandits and communists and sent back to Japanese homes and institutions. Undoubtedly much good was done, much grief assuaged, and even deaths were avoided.

It was not long, however, before more realistic and honest souls among the Japanese began to discover and to report back that neither Chinese Christians nor hungry natives of simpler faith would freely accept professions of Christian concern from Japanese lips and hands. And as the months passed, alas, how many of these otherwise sincere and ardent Japanese missionaries have we seen returning from China disillusioned, confused and embittered by the disdain and contempt of those they went out to evangelize!

As early as the summer of 1941, when this observer left Tokyo, the determination of the Chinese to abandon their schools, hospitals and even their churches rather than collaborate with any from Japan, including Christian missionaries, had dealt a severe blow to Japanese pride and conscience. Though the sending of Christian propagandists and pacifiers did not cease, but rather increased with Japan's military penetration into southeastern Asia, the Philippines and the South seas, it was recognized by many Japanese church leaders, even before Pearl Harbor, that Japan could never win the souls of conquered peoples by such obvious perversion of the high and holy functions of religion.

Disillusion Ahead

And now it may be our turn to know similar disillusionment and, perhaps, despair. Much has been said about the excess baggage of cultural and national conceit carried by the average Occidental. This is especially and offensively conspicuous in the Orient, and in this respect most Americans carry more than the average. With the additional consciousness of victory and awareness of accountability to the American forces of occupation, it is altogether conceivable that few if any Americans can in the months ahead establish effective relations either with their fellow Christians in Japan or with the less discerning non-Christians who constitute more than 99 per cent of the populace. With death and desolation all about, it will require more than ordinary Japanese graciousness to dissociate Anglo-American Christianity from cruel and annihilating defeat.

To be sure, if the Japanese become hungry enough, some will come groveling to our doorsteps and will accept a Bible with a bowl of rice. But "rice Christians" have been the bane rather than the pride of Christian missions in all other times and places; it is not likely they will prove otherwise in the Japan of tomorrow. The prospect, therefore, of resuming missionary activities as though nothing cataclysmic had occurred is not at all bright. This cataclysm must be taken into account.

Missions Must Go Back

Yet Christian missions must return to Japan, if for no other reason than that Standard Oil missionaries, Singer sewing machine missionaries, motion picture missionaries and the emissaries of every other Occidental institution capable of exerting an influence abroad will be there. Christianity is at least as representative of our culture as these, and much more likely to exert a peaceful influence among conflicting forces. Implicit within the Christian faith, however, are much more compelling reasons than this. "Love thy neighbor as thyself," and "Go ye, and make disciples of all nations," are still the greatest of all Christian imperatives, and no communion or church worthy of the missionary tradition which brought it into being cares or dares to repudiate the genius of its dynamic. The missionaries must go back!

But in what spirit, and for what purpose? It would be folly, of course, whether in Japan or in America, to deny that the spirit of nationalism is stronger in the world today than before the war. We have lost ground here that will not be readily recovered. Therefore, let it be observed among Christians that as soon as possible we must adopt that attitude in which, after World War I, missionaries in large numbers declined the protection of the military posts and gunboats of their respective nations. Perhaps some Christian workers and sending agencies are prepared now to cut loose entirely from policies prescribed by foreign offices and state departments for their nationals. It is also conceivable that more Protestant missionaries will now be willing and ready to do as do certain orders of Roman Catholics—fully to renounce the political prerogatives of nationality and possibly to embrace citizenship in the land of their adoption.

In any event, the Protestant missionaries of tomorrow in Japan—as indeed in all lands where there exists a native and indigenous church—must be willing to accept humble and subordinate positions in the mechanism of the church to which they go as co-workers. This will be especially difficult for victorious Americans in vanquished Japan. Yet certainly for this cause were we called to minister at such a time. Even prior to the strategic withdrawal of American and British missionaries in 1940 and

1941, many of our mission boards had covenanted to recognize the position and prerogatives of the united Church of Christ in Japan and to send missionaries only at the request of and of the types desired by the native leadership there. They have more recently renewed these assurances and we sense the prospect of interdenominational cooperation abroad hastening the consummation of ecumenical unity among not too dissimilar religious bodies here at home.

With such a framework of mutuality restored between missionaries and native Christians, and with wide recognition that even during the war—thanks to the fellowship of prayer—this mutuality never was entirely broken, our missionaries should return to Japan as soon as our state department and the army will permit. In such a relationship missions and missionaries may in the early days of their reinstatement engage largely in services of relief and rehabilitation with a minimum of that sense of humiliation so often consequent to charitable activities.

Rehabilitation Tasks

That much must be done in relief and reconstruction is a foregone conclusion. Though the extent of the war's destructiveness in Japan and of the distress resulting therefrom is not yet fully known, it is understood that more than fifty of the largest cities have been laid waste by bombs and fire. This can only mean that during the early weeks of our occupation military and all other relief resources will be taxed to save life and to make living tolerable. It portends also that, as the economic and social consequences of defeat in such a war become more obvious, the scope of Christian service will be greatly enlarged. As the frightful toll of undernourishment and disease mounts higher in the months ahead, only heroic efforts on the part of all those charitably inclined can save Japan and the world from a further holocaust of pestilence and death.

How then can the missionary serve within the framework of military occupation, yet minister effectively to those suffering the humiliation of defeat? Only by acknowledging in word and deed that the spirit and purpose of Christian missions are different from and of a higher calling than conquest by arms, however benevolent, and that no man—least of all a missionary—can serve two masters.

A final illustration from the abortive Japanese missionary effort in China may be helpful. It has to do with the most genuinely Christian Japanese I met among those sent to China during Japan's brief period of ascendancy. He was not very popular among his fellow countrymen when he returned and told his story, concluding with the observation that the only worthwhile thing Japanese Christians could do in China was to "wash Chinese feet." Confessedly, it will be difficult for Americans now to assume that scriptural attitude in Japan. Yet that Japanese youth had caught the authentic spirit of his Lord. Indeed, none of us can improve on the missionary technique of Him who took a towel and rendered the most humble service to even the most aggravating of those whom for three years he had been striving to win for the Kingdom of God.

BOOKS

THE GOLDEN CARPET. *By Somerset de Chair. Harcourt, Brace & Company, $3.50.*

The military and historical substance of this narrative is the story of the British expedition which, in 1941, under General Kingstone, crossed the desert and took Baghdad when the Iraki were showing signs of siding with the Germans, whose stock was then up. The capture of Baghdad from the west is against the rules, and it was chiefly by bluff, but it served a useful purpose. The setting of this episode suggests Lawrence's exploits in the other war, and the reader is not permitted to overlook the parallel. The story is well told, but it is no *Revolt in the Desert.* Without being in any way comparable with that literary *tour de force,* it records a military achievement of importance out of proportion to the numbers engaged, and it is full of the magic flavor of the Arab East.

THE HEART OF MAN. *By Gerald Vann. Longmans, Green & Company, $2.00.*

Forewarned by this volume's double equipment of nihil obstats and imprimaturs, the Protestant reader will expect to find its teaching in regard to the nature of man and his way to a worthy employment of his powers heavily slanted toward Roman Catholic conclusions. So indeed it is, as appears in the final chapter on the church. This chapter contains the old futilities about the infallibility of the church. It may comfort wavering Catholics; all others will easily penetrate its fallacies. But up to that point, the book is not only Catholic but Christian, written with insight and understanding, and with beauty of phrase. With only minor revisions in the first seven chapters and a completely different last chapter, it would be acceptable to any thoughtful Christian. Catholics and Protestants can go far together along the same road before the necessity of a polemical conclusion forces them to diverge.

THE CONTINUING BATTLE FOR THE CONTROL OF THE MIND OF YOUTH. *By Porter Sargent. Porter Sargent, 11 Beacon Street, Boston.*

Year after year, Porter Sargent goes his unterrified way, telling the truth as he sees it about the state of education in America, the domestic policies of the nation and its international relations. In the past, however, these comments have appeared only as an extended introduction to the annual editions of Mr. Sargent's famed *Handbook of Private Schools.* Now, with the current 29th edition, he lifts out this introduction and reprints it as a separate book of 159 pages. Almost every page sizzles. The big issue that fills Mr. Sargent's mind these days, as it well might the minds of all of us, is what effect the increasing socialization of government and industry is to have on our institutions. Of course, he's against totalitarian trends, wherever they show themselves. But just about the time he seems on the point of leading in three rousing cheers for Hayek or Albert Jay Nock, he notices that the well heeled gentlemen who make up the boards of colleges such as Harvard and furnish the buildings and endowments for the private schools which the Sargent *Handbook* examines so pitilessly, are already cheering. So the Sargent hosannas languish on his lips, and his devotion to sturdy individualism dies. One instance of the difficulty Mr. Sargent evidently has in deciding just where he stands is his teetering back and forth between treating Chancellor Hutchins as a hero or a dodo. The final score by pages puts him in the hero category. But it is by a narrow margin.

NEWS *of the* CHRISTIAN WORLD

Spain

Oct. 2.

There is evident in Spain today an increased effort by the Roman Catholic Church to regain power in the nation's politics. In his pastoral letter concerned with the end of the war, Pla y Daniel, primate of Spain, for the first time came out in wholehearted support of the Franco regime. He praised the work of the church throughout the war and lauded Franco's "crusade" as the rampart between this country and communism. Replying to critics who had accused the regime of totalitarianism, he vowed that the Spanish church would never serve the totalitarian ideal.

Meanwhile, Franco's effort to forge closer links with the Vatican by appointing as foreign minister Alberto Martin Artajo, leader of Catholic Action who was trained by the Jesuits, has failed. Artajo's few weeks in office have proved him unfitted for what is undoubtedly the most important post in the government, and it is likely that he will be replaced by a more experienced politician.

Another pastoral letter, this one issued by the Bishop of Orense, protests the treatment of Spain in the field of international politics. Certain of the headings by which he divides his letter indicate the religious nature of his approach to the subject: "Peace is impossible without Christ," "The weakness of lay civilization," and "Sophistry against the regime." He asserts that the exclusion of Spain from the United Nations Organization has been the signal for "Masons and communists" to launch an unjustified press and radio attack against her, and he declares—forgetting that this country was a "non-belligerent"—that Spain maintained "correct and noble neutrality" during the conflict. He mourns the hostility of the rest of the world to what he calls "the only country which resisted and defeated the hordes of the godless."

Meanwhile, church charity institutions have a full-time job feeding the thousands of the aged poor and the children whose fathers are dead or imprisoned in Franco's jails. Spain is likely to suffer severely the consequences of Franco's clumsy juggling with international affairs. Any economic pressure brought just now by the rest of the world would be disastrous to this country, where the standard of living of all but the wealthy is so low. A laborer must work five and a half days to earn enough money for a decent pair of shoes. Often he must sell on the black market his family ration of sugar and oil, which are scarce, to buy enough filling gruel or beans to satisfy his hunger. Beggary is on the increase and municipal institutes are crowded with the destitute.

Every occasion is taken by the press to emphasize the statements of foreign visitors, among whom members of American trade missions figure largely, that Spain is the richest and happiest country in Europe today. What the inspired press overlooks is that most of these people come straight from visits to war-devastated lands, and that the façade of luxury and well-being of the few which they see hides the widespread privation and suffering of the many.

JOSE SHERCLIFF.

Los Angeles

Oct. 24.

Tension during the months-long strike recently ended at the motion picture studios in this area was so high that Carey McWilliams, expert in industrial relations, states that he had never before seen such strained feeling on the part of organized labor. The strike was not for more pay, but for recognition by the major motion picture companies of the Conference of Studio Unions as the bargaining agency for the set decorators, the smallest union in Hollywood. Members of the conference charge that the companies had arranged for the International Alliance of Theatrical and Stage Employees, a union which the workers charge is company-controlled, to take over the set decorators as a first step in breaking the Conference of Studio Unions, which, despite the impression given in the newspapers, seems to have honest leadership and to operate under democratic procedure. The set decorators struck for the right to choose their own agent, and they were joined by some 7,000 members of the Conference of Studio Unions. The local church federation has asked the grand jury to investigate the serious violence that occurred during the strike.

Rhys J. Davies, Labor member of the British Parliament and a member of a Congregational church in Wales, is on the west coast lecturing under the auspices of the American Friends Service Committee. He is seeking to weld closer the peace efforts of the peoples of the United States and the United Kingdom, and is interpreting the convictions and aims of the Labor party. He admits that he is finding more hostility to Britain in this country than he had anticipated.

Schools here in which weekday religious education on released time is carried on have increased from 52 last year to 80 this year. There are now 175 classes taught by 14 accredited teachers. These figures do not include the Roman Catholic or Christian Science classes. A Los Angeles attorney has objected to the school board's permitting released-time classes on the ground that it might imply discrimination as to race and religion. He threatens to take the issue to court.

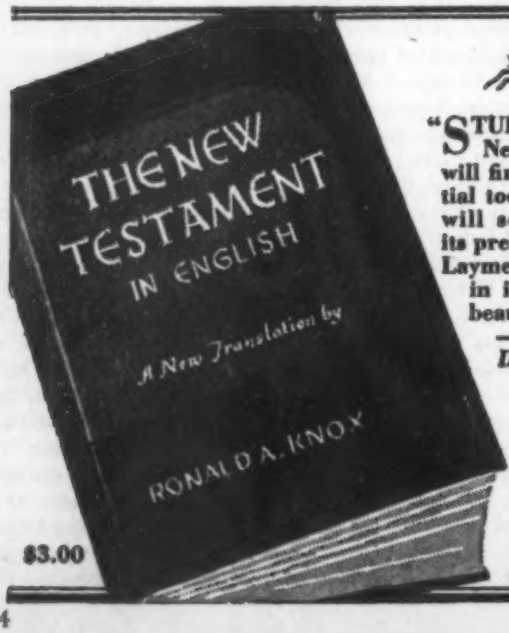
George E. Haynes, secretary of race relations for the Federal Council of Churches, testifies to the constructive influence of 30 years of work by interracial committees of the various churches in the area. That work, he says, is reaping benefits by easing relations between the community and the newly increased Negro population. Mr. Haynes recommends more attention now to specific objectives, such as obtaining better housing for Negroes and abolishing restrictive covenants.

ALLAN A. HUNTER.

England

Oct. 16.

The one major measure introduced during the first week of Parliament after the recess was the bill to bring the Bank of England under public ownership. It provides that the governor, deputy governor and court of directors be appointed by the king, acting through his ministers. The treasury would be granted power to give directions to the bank if, after consultation with the governor, it was considered necessary in the public interest. Some years ago, when the proposal was first adopted by the Labor party, it was described as a revolution in which the pillars of the financial temple of England would come shattering to the ground. Now it seems to be the least controversial of the measures which the new government is introducing in accordance with its pre-election pledges. The shareholders are treated fairly, and certainly will not suffer.



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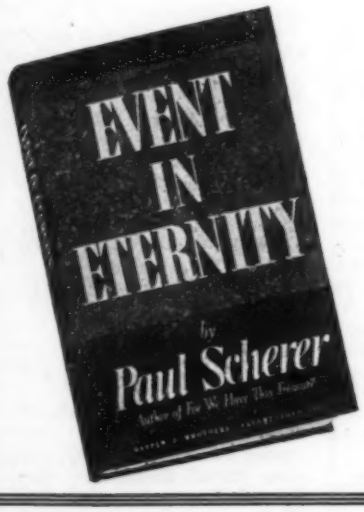

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The dockworkers who are on strike without the authorization of the Trades Union Council do not appear to be any more likely to enforce their demands now that a Labor government is in power. The strike is expected to be settled at the meeting of employers and workers set for next Thursday. Such strikes usually provoke only anger in the public mind, but in this case we cannot forget that those on strike are the same people who during the war years went about their dangerous tasks with heroic endurance and a stoic cheerfulness, even when night after night brought destruction to them and to their homes.

The conferences exploring the possibilities of closer fellowship between Presbyterians and Congregationalists have been resumed. Five committees have been appointed: evangelism, cooperation, legal questions, doctrine and fact-finding about existing unions. They are already hard at work, and the latter two will have their material ready to present at a meeting to be held in mid-December.

"The House of the Octopus," the first play commissioned by the United Council of Missionary Education after long study of the possibilities of the use of drama to present the missionary enterprise in compelling form, was received with enthusiasm when it was performed last week for the first time at Rudolf Steiner Hall. Its production is a landmark in the association of the church and drama.

The many programs broadcast last Sunday in homage to Elizabeth Fry demonstrate vividly the power of the radio to "placard" the Christian way. It is certain that many thousands learned for the first time the secret of the great Quaker woman's service to the lost and disheartened. It was fitting that a prominent place in the commemoration program was filled by Carl Heath of the Society of Friends and by the Bishop of Lichfield, great-grandson of Mrs. Fry. The Friends are issuing a reprint of Janet Whitney's biography of Mrs. Fry, and a special number of their weekly organ is devoted to an interpretation of this life of heroic virtue.

EDWARD SHILLITO.

New York

Oct. 25.

Future arrangements involving the Jews and Palestine should be based on five principles, according to a statement issued this week by Wynn C. Fairfield, secretary of the Foreign Missions Conference. "(1) The rescue and rehabilitation of surviving European Jews is a separate question from the welfare of Palestine and can be secured only if so dealt with. (2) The primary aim should be the progressive development of understanding and friendly relations among all communities in Palestine. (3) Sympathetic account should be taken of the religious sensibilities of all communities, within the limits of justice to all and the reasonable welfare of all. (4) So far as possible without impeding a workable setup the legitimate expectations of Jews and Arabs alike should be incorporated in the Palestine settlement. (5) The rights of all groups and individuals, along the line indicated by the American Bill of Rights, should be safeguarded." The statement advocated that a quota system similar to that in use in the United States be applied to Jewish immigrants by all the United Nations. It asked American Christians to eradicate anti-Semitism here.

Declaring that the secret of atomic bomb manufacture cannot be kept for even six months, W. T. Thom, Jr., professor of geology at Princeton, told the National Peace Conference that control through agreement by the powers is mankind's only defense. He said a bomb can be sent 5,000 miles in a jet-propelled plane and made to hit a dime.

Christian vocations were discussed by 120 Methodist conscientious objectors at a meeting here this week. They came from 35 C.P.S. camps. They urged the withdrawal by the Methodist Church of sponsorship of C.P.S. on March 2, 1946—six months after the end of the war.

Aid for 60,000,000 Lutherans in Europe was asked this week by the National Lutheran Council. Sylvester C. Michelfelder returned from Switzerland to declare that it is useless "to try to save the soul of Europe if we don't do something to save the body." He quoted Dr. Otto Dibelius, anti-nazi bishop of Berlin, as saying that "it is impossible to save the children born in Berlin in the years 1944 and 1945" because of the scarcity of food.

Frederick H. Knubel, president of the United Lutheran Church of America from 1918 to 1945, died at his home in New Rochelle on Monday. Franklin Clark Fry, present president of the church, and W. C. Greever, its secretary, took part in the funeral services, which were held in the Church of the Atonement, New York.

Five branches of the Eastern Orthodox Church joined here last Sunday in the first ecumenical service ever held by these churches on this continent.

J. HENRY CARPENTER.

Australia

Oct. 5.

The Presbyterian Federal Assembly, meeting in Melbourne after six years (twice the usual interval because of wartime travel difficulties), voted to enter into federal union with Methodist and Congregational churches. The latter bodies have already approved the principle of federal union, which involves united action in ministerial training, Christian education, missions, attitude toward public questions and evangelism and looks toward eventual corporate union. A joint committee will work out and submit to the churches a workable plan for present cooperation. The assembly affirmed the principle that women are eligible both as ministers and as elders in the church. It also voted to support an immigration quota system whereby Asiatic nationals may enter Australia as acceptable immigrants.

Before the war ended, the Labor administration was thought to be in considerable danger of defeat in the 1946 elections. But the Chifley government has shown great astuteness in dealing with public questions, and no one can be sure of the outcome. Wartime restrictions have been swiftly removed or relaxed. One vulnerable point in Labor's program has been met by the government's changing the plan for noncontributory social benefits into a contributory scheme. Moreover, the newly formed Liberal party (a synthesis of old groups opposed to the present regime) has not de-

veloped as much strength as was thought likely six months ago.

Labor disputes continue. Some munition workers have adopted a stay-in strike to delay impending staff cuts brought about by the end of the war. Thousands of building workers are using a "slow down" technique to secure bigger wages and better working conditions. Brisbane had a 10-day trolley strike, and Melbourne had one that lasted two days; in both cases, workers demanded shorter hours. A long-drawn-out dispute over hours keeps Sydney in constant danger of a power strike. Wharf laborers at several ports are idle, the main reason being their unwillingness to load arms that may be used by the Netherlands government against the Indonesians. The one hopeful sign in the lowering industrial sky is the reported move by the coal miners' union to sign a five-year pact with the mine owners governing wages, working conditions and production.

"Youth must have a larger share in the work of the mission field," said G. F. Cranswick, Anglican bishop of Tasmania, at a recent rally in Launceston. "I believe that there is no other objective that will appeal to young people more than the task of the church overseas." The bishop appealed for the church in Australia to look beyond the Pacific islands; Australia and New Zealand, he said, are destined to play a far greater part in India, China, Persia and other eastern countries than they have in the past.

John Flynn has been reappointed superintendent of the Australian Inland Mission of the Presbyterian Church, a post he has held for 33 years.

Profiting by the example of the admirable United States information libraries which have been established in Sydney and Melbourne, the commonwealth government has decided to open in the near future an Australian news and information bureau in New York city.

ALLAN T. MCNAUGHTON.

Chicago

Oct. 29.

Death from tuberculosis among Negroes in Chicago is six times that for whites, as compared with the national rate of three and one-half. The veterans' administration is so badly in need of beds for tubercular patients in this area that it will use every bed offered it by an accredited hospital with proper facilities for treating tuberculosis, according to a joint statement issued by Maj. Gen. Paul R. Hawley, assistant administrator of the administration, and the health and welfare section of the mayor's committee on race relations. The Chicago medical society has appointed a committee to make an early recommendation to the governor for utilization of the $4,000,000 fund provided in the state's postwar budget for expansion of facilities for treating tubercular patients.

The Temple school of religion, which has been conducted by Methodists in the Chicago Temple, this fall becomes an interdenominational institute for church school teachers and officers. Plans are under way to make it a permanent leadership training school for the city, with a two to four year curriculum. Sessions are to be held for one hour on Mondays, beginning at 5:30. The faculty this year includes

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Ross Snyder of Chicago Theological Seminary, James Workman and Thomas B. Luggey of the Methodist national boards, Charles R. Goff of the Methodist Temple, Frank McCulloch of the Congregational council of social action and Mrs. S. M. Duvall of the department of family relations of the University of Chicago.

Announcement has been made here that the canonization of Mother Francesca Cabrini, Italian-born nun who played a large part in the establishment of Catholic institutions of mercy in Chicago, will take place in Rome in May. The movement for canonization was begun by the late Cardinal Mundelein shortly after the death of Mother Cabrini in 1917.

The need for additional personnel by stores and other enterprises in the consumers' cooperative movement has led the Rochdale Institute, cooperative training program with headquarters here, to provide two additional training schools. An advanced food store managers' institute will be held at George Williams College in Chicago Nov. 5-17, and a field workers' training school in Minneapolis Nov. 26-Dec. 7. Headquarters here of National Cooperatives, Inc., federation of consumer and producing cooperatives, announces the appointment of James F. Blackburn, formerly assistant sales manager of household appliances for Sears, Roebuck & Co., as distribution manager of appliances, and of Wayne W. Lehte, engineer in synthetic rubber research and formerly head of the Goodyear offices in Helsinki, Finland, as head of the federation's expanding automotive program.

The new director of the University of Chicago settlement is Bert H. Boemer, for the past two years coordinator of operations of the Chicago housing authority. Mr. Boemer served on the Hull House staff from 1931 to 1939 and was director of the South Chicago community center from 1939 to 1943.

A new "freedom" was propounded here when the president of the Oakland-Kenwood property association told a meeting of the independent citizens' committee of the neighborhood that in binding members not to sell their property to Negroes his association was merely "seeking to protect basic constitutional guarantees for free transfer of property."

CHARLES L. VENABLE.

Philippines

Oct. 3.

I am now at Fort Pikit on the island of Mindanao. During my trip to the southern Philippine islands, I have made 10 flights totaling 27 hours, ridden 700 miles in jeeps and 100 miles on tank landing barges. I have visited the islands of Leyte, Negros, Panay, Palawan and Mindanao. Everywhere I have met G. I.'s impatiently awaiting orders to go home. And in Pikit I found a friend who during the occupation carried on one of the most effective campaigns of passive resistance waged anywhere during World War II.

Jorge Masa was a student in Manila in 1920-22, when I first met him. Later he and his wife graduated from Taylor University in Indiana, and Jorge received degrees from Columbia University, Union and Yale Divinity School. The Masas returned to work on the island of Panay,

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where he was particularly helpful with the problems of the rural population. He was a member of the executive committee of the National Christian Council of the Philippines, and was elected moderator of the Cotabato conference of the United Evangelical Church, which he helped organize in 1941. The high school he organized in Pikit last year has been recognized by the government and permitted to offer the first year of the secondary course.

When the Japanese army captured Pikit, Jorge gained from the commandant of the Gasisang prison camp permission to serve as chaplain for the 6,000 Filipino and 2,000 American soldiers and civilians interned there. But the permission was withdrawn after six weeks. Then he and his family returned to Pikit to begin their Filipino "Christian counter-attack." Through church members, they organized a campaign of "no friendship" for the Japanese invaders. Groups of Filipinos in the streets, men engaged in the inevitable chess games and others simply stopped talking and walked away when Japanese soldiers seeking companionship approached.

Jorge never carried firearms. He continued his ministry all during the occupation, making one trip of 230 miles afoot to visit congregations in the conference. But he refused to be a puppet. He turned down several requests to speak when the "new" republic was inaugurated in 1943. When Pikit was attacked by guerrillas, the Masa family was warned ahead of time to evacuate. But they had not yet gone when the attack came. Jorge shepherded thousands of his townsmen to the river, where he had them protect themselves beneath the banks while shells whistled overhead. He stood all night in water to his shoulders to demonstrate what his people must do, holding his five-year-old daughter in his arms. For five months Jorge was in bed as the result of pneumonia contracted that night. When planes of the invading American army began to bomb Pikit, Jorge took charge of the evacuation of 20,000 civilians. With the loss of only two lives, he got them into an evacuation center where they lived for two months. He also saved scores of collaborators by arranging for them to surrender to him upon the assurance from guerrilla chiefs that their lives would be spared. Later he turned them over to the guerrilla forces, and finally to the American army.

E. K. Higdon.

Current Feature Films

Prepared by Independent Filmscores

M-Mature. Y-Younger. C-Children.

Blood on the Sun (UA) *Melodrama* assuming that the "Tanaka plan" found in 1927 and alleged to reveal Japan's ambition for world conquest was obtained through the energies of one hard-drinking American reporter amidst battle and intrigue. Disregards logic in favor of violent muscular conflict, since an early visit to the American embassy could obviously have prevented further trouble. Characterizations stereotyped. James Cagney in *a "Dick Tracy" comic strip.* M, Y

Our Vines Have Tender Grapes (MGM) Jackie Jenkins, Margaret O'Brien, Edward G. Robinson. *Drama* created by everyday incidents of growth on a farm in Norwegian-American community, centering chiefly on a father's devotion to small daughter. A commendably quiet film depending on characterization and detailed incident rather than action for interest. Unaccented, believable, *moving.* M, Y, C

Rhapsody in Blue (War.) *Drama,* interpolating music of George Gershwin into relation of events of composer's life. Although music is incidental to plot, it is still the best reason for seeing the film. Characterizations well done. *Entertaining* biography, musically exciting. M, Y

State Fair (Fox) *Musical.* Visit of Iowa farm family to state fair is made background for romantic and comic incidents. More reminiscent in setting of Hollywood than of Iowa farm life, this is a *sprightly* technicolored film with tuneful musical interludes and vivid impressions of activities incidental to annual fairs. M, Y, C

BEST CURRENT FILMS

For Family: Anchors Aweigh, Captain Eddie, Meet Me in St. Louis, National Velvet, Wonder Man.

For Mature Audiences: A Bell for Adano, The Clock, Counter-attack, The Fall of Berlin, The Fleet that Came to Stay, The House on 92nd Street, The Life and Death of Colonel Blimp, A Medal for Benny, Music for Millions, The Picture of Dorian Gray, Pride of the Marines, A Song to Remember, The Story of G.I. Joe, Thunder Rock, The True Glory, Valley of Decision. 11-7-45

Catholic Instruction to be Given In Austrian Schools

Religious instruction will again be compulsory in the schools of Austria under the new government of that country, according to a statement made by Fr. Friedrich Mittelstedt, Cardinal Innitzer's secretary for religious instruction, and reported by Religious News Service. Father Mittelstedt pointed out that Austria is a "Catholic state," with religious instruction in the schools as one of its fundamental principles, and that religion had been a required subject from 1774 until 1938.

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